DOWNEY'S PROVERBS.

Grace Spencer
Summer 1939

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Downey's Proverbs.

PROVERBS.

BY

REV. WILLIAM SCOTT DOWNEY, B.D.

"To know wisdom and instruction; to perceive the words of understanding."

PROVERBS OF SOLOMON, 1:2.

SEVENTH EDITION.

PHILADELPHIA:
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Entered, according to Act of Congress, in the year 1853,

BY WILLIAM SCOTT DOWNEY,

In the Clerk's Office of the District Court of Massachusetts.

TO

REV. PHINEAS STOWE,

THIS

Volume is Inscribed,

AS A

TOKEN OF THE AUTHOR'S PERSONAL FRIENDSHIP,

AND OF HIS

HIGHEST APPRECIATION FOR THE UNRESERVED DEVOTION

OF

EXALTED TALENTS TO THE CAUSE

OF

HUMANITY AND RELIGION.

PREFACE.

I BRIEFLY commend, with grateful feelings, the Seventh Edition of my little offering to the good will, and indulgent criticism of men of moral excellence; hoping for the same substantial evidence of approbation which ran out the first six editions, if the sentiments in its leaves are truthfully applied.

PROVERBS

OF

WILLIAM SCOTT DOWNEY.

CHAPTER I.

1. Would men but look more minutely into the glass of their own imperfections, we should find them less censorious.

2. A well-spent Sabbath on earth prepares us for the spending of a better one in heaven.

3. It is far better to die a porter in the fear of the Lord, than a courtier in the fear of the devil.

4. Forced love must soon become mortal hatred.

5. As large trees are not the most productive, neither are wealthy men the most liberal.

6. To be rich, in most cases, is to be arrogant and selfish.

7. Strong drinks are like wars, making cripples of some men, and sending others to the grave.

8. No man should think better or worse of himself merely on account of his birth; but rather let all think soberly.

9. Beauty, like riches, has been productive of more evil than good.

10. The tongue of the slanderer is a deadly poison; and the voice of the scold gloomy.

11. Poor is the man who can boast of nothing more than gold; and equally so must the woman be who can boast of nothing more than her beauty.

12. The contrast which exists between the abstemious man and the drunkard is this,—the former governs his affairs, but the affairs of the latter govern him.

CHAPTER II.

1. Rather be pierced by a dart than by the tongue of a wife.

2. The seas are not still while the winds blow; neither can a man be spiritually alive while his affections are upon the earth.

3. He who would guide others, ought first to guide himself.

4. The religion of the tongue is as the leaves of a tree; while that of the heart is its fruits.

5. A Christian never exposes himself more than when he neglects to pray.

6. The use of strong drinks, to most persons, is as pills of arsenic disguised in a honeycomb; although palatable at first, it is ruin at last.

7. Should thy birth be noble, let good deeds show it; should thy birth be mean, let Christian graces beautify it.

8. Men possessing small souls are generally the authors of great evil.

9. To die happy you must live holy; receiving injuries without complaining, and readily forgiving them.

10. Better that ignorant men remain silent, than babble from the lack of argument.

11. While travelling I have often noticed bull-dogs lying still while puppies were barking.

12. For a tutor to give a pupil a longer lesson than he can receive, is much like a farmer giving a heavier load to an ass than he can take to market.

CHAPTER III.

1. Truth, although harmless as the dove, is stronger than the lion.

2. The indolent man values rest; but the industrious man labor.

3. Religion is a substance, while pleasure is but a shadow.

4. Would most men be as ready to aid the needy as they are to insult them, many would be a blessing and not a curse to those around them.

5. In loving a godly man we love both God and man.

6. Most men are preparing how to live, but, alas! not how to die. Let such bear in mind that all who are profligate of their means in summer, must perish in winter—for there is no probation in eternity.

7. Would women be as silent in most things as they are in telling their age, men would be far easier, and courts of justice less troubled.

8. Never be too precipitate in your decisions; but previously to pronouncing them, maturely consider both sides of the question.

9. If most married women possessed as much prudence as they do vanity, we should find many husbands far happier.

10. We frequently find men while attempting to ridicule others exhibiting their own ignorance.

11. Would ungodly men think more of the union which exists between God and his ministers, we should find them unwilling to offend the poorest of them.

12. Punctuality strengthens confidence and secures respect.

CHAPTER IV.

1. Man's time is his property; it therefore behooveth him to improve it.

2. Would man but think more of his probationary stay on earth, how very insignificant would the pleasures of this transitory world appear.

3. To bring forward past grievances is folly; but to forgive, and strive to forget them, is wisdom.

4. An uxorious husband makes a scolding wife; and an over fond parent a spoiled child.

5. Diligence, frugality, and perseverance, are the leading steps to wealth.

6. Scolding wives, like bad clocks, are seldom in order.

7. A prudent woman studies the comfort of her husband and household; whereas a scold and spendthrift thinks of parties and fashions.

8. Marriage is the comfort of the considerate and prudent; but the torment of the inconsiderate and self-willed.

9. Through religion we may pass to joys above; but through worldly pleasures we shall pass to torments below.

10. A wise man is he who keeps his own secrets and adheres to charity.

11. Religion protects, while sin exposes to shame and contempt.

12. While the wish of many individuals is to arrive at heaven, we daily behold them on the way to hell.

CHAPTER V.

1. Family worship is a spiritual wall, which, if attended to, will keep from the Christian's door such temptations as he must be otherwise exposed to.

2. Whatever has been the fault of one woman may be the fault of another.

3. Ignorance and impudence are inseparable companions.

4. Riches have benefitted tens, and ruined thousands.

5. In religion consists the happiness of the wise; but in gold that of fools.

6. It is wisdom to bear with evils which we cannot remedy; but the greatest folly to clamor against them.

7. Would you have others to befriend you, be friendly; would you have them to respect you, respect yourself.

8. As there is innocence in babes, and imbecility in old age, even so there is envy in poverty, and arrogance in opulence.

9. To receive an injury is to be wounded; but to forgive and to forget it, is the cure.

10. Law without justice is as a wound without a cure.

11. Prosperity gathers smiles, while adversity scatters them.

12. To keep your own secrets is wisdom; but to expect others to keep them is folly.

CHAPTER VI.

1. A gay body often accompanies a weeping soul.

2. Money makes the gay lady; but virtue the noble woman.

3. The sword was never intended for murder, but defence; neither was the tongue intended for slander, but prayers and praises.

4. To countenance fraud is to succor crime; but to punish crime is to expose the devil.

5. The hearer of God's word is a tree planted; but the doer is a fruitful one.

6. It is better to drink the water of industry from an earthen cup, than the wine of indolence from a silver tankard.

7. Most fashionable ladies are as diamonds, because they are more costly than useful.

8. Never be angry with your neighbor because his religious views differ from your own; for all the branches of a tree do not lean the same way.

9. Judge nothing by the appearance. The more beautiful the serpent, the more fatal its sting.

10. It is not sinful to be poor, but to be dishonest; neither is it sinful to be rich, but to be sordid.

11. A sacrifice of property denotes philanthropy; but a sacrifice of feeling denotes love.

12. Never respect men merely for their riches, but rather for their philanthropy; we do not value the sun for its height, but for its use.

CHAPTER VII.

1. Man ploughs the ground to make it prolific; God ploughs the heart to make us Christians.

*2. The difference between a godly wife and a worldly one is this: the former is a real gem shining in the dark evening of adversity; but the latter is a mere paste, glittering only in the morning of prosperity.

3. A generous and a liberal man gives what he can, and not what he will; a covetous man gets what he can and hoards it at his will.

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* The above was written in compliment to my Yankee wife.—W. S. D.

4. For an individual to speak his mind on every trivial occasion, is much like a quack who would give mercury to a sick man for every complaint.

5. To love for beauty and not for virtue, is to love the gem on account of its lustre; but to love for virtue and not for beauty, is to love the ruby for its value.

6. When one errs from ignorance, he merits pity; but when he errs wilfully, let us be sparing in our reproaches, for all men have human sensibilities.

7. Jesting among men is an evil of greater magnitude than most persons are inclined to believe. While indulging in it we are given to lies; but Christians should avoid it. How can we believe the parties

to-day, who deceived us but the day before?

8. Modesty is the essence of purity, but impudence is the effluvia of depravity.

9. There is thunder in the voice of the scold, but the music of "Apollo's lute" in the language of the amiable spouse; the former wounds, but the latter heals.

10. As there is innocence in infancy, mirth in feasting, and awful solemnities in death; so there is quietude in virtue, vanity in pleasure, and deceit in wealth.

CHAPTER VIII.

1. To awake a woman's curiosity is to make her pliable.

2. Virtue and hospitality are spontaneous growths, which are often to be met with where we least expect them.

3. When an intimate friend turns from us, we often find him the most inveterate enemy.

4. The rich man travels as he pleases; but the poor man travels as he can.

5. To pray without faith is to make a small fire while it is raining heavily.

6. As the compass, quadrant, and chart are the mariner's guide while on a voyage, even so should the Bible, faith, and prayer, be the Christian's pilot while on his voyage through time.

7. The Christian's trumpet is earnest and fervent prayer; let him not forget to sound it while the enemy is near.

8. As honey is sweet to the taste, and roses pleasant to the smell, even so does religion speed us to heaven, but pleasures to hell.

9. If a felon trembles before an earthly judge, who is but mere man, how will the impenitent man stand before the heavenly Judge, who is both God and man?

CHAPTER IX.

1. As there are charms in music, and value in gold, even so there is danger in beauty, and delusion in pleasure.

2. It is easier to make the indigent wealthy, and the arrogant meek, than to make a rebel loyal, lawyers preach what they practise, or parsons practise all they preach.

3. A flood of waters can but destroy the body; a deluge of sin must destroy both soul and body.

4. Wealth may conceal a man's faults, strength may rid him of his foes; but

neither the one nor the other can bribe the monster Death, or overcome impartial Time.

5. The match which lit your candle will reduce a town to ashes. The smallest sin will endanger both the soul of the preacher and hearer.

6. To expect to reach heaven without living holy, is to expect to move the Alps by the strength of a man's voice.

7. As prejudice is deaf and necessity lawless, even so are beauties void, and beggars covetous.

8. Let every slanderer consider himself no other than the child of the devil, who,

while deceiving Eve, slandered God. Gen. 3 : 4, 5.

9. Children are like beggars; often coming without being called.

CHAPTER X.

1. Doctrine without precept is as a book without print.

2. As the careless rider, who on descending a hill endangers his life by giving slack reins to his horse, even so do some men endanger their domestic happiness by giving too much license to their thoughtless young wife.

3. The beauty of a man's person may attract attention, while the nobleness of his soul alone will preserve admiration.

4. As credulity is the sister of innocence, even so is concealment the enemy to tranquillity.

5. For an individual to say he loves God, and at the same time be otherwise than charitable towards his fellow-man, is much like one who would have us believe him a true son of the Church of Rome, while he hates the Pope.

6. For a man to feed his body at the expense of his soul, is the greatest folly; nor are those doing less who desire the applause of men more than the grace of God.

7. The warrior who unthinkingly wanders from his camp unarmed, can make but feeble resistance when overtaken by

the enemy; even so must be the case with all nominal Christians.

8. The prescriptions of skilful physicians and surgeons may cure the inveterate diseases of a man's body; whereas the receipts of the inspired writers of the Bible alone can heal the soul.

9. Beautiful peaches are not always the best flavored; neither are handsome women the most amiable.

CHAPTER XI.

1. Those who cannot keep their own secrets ought not to be intrusted with the secrets of others. How can we expect the plant of a tropical climate, which drooped in our summer, to flourish in winter?

2. The prescriptions of quacks can but injure the body of man, which is already dying; but the doctrine of atheists must injure the soul, that can never die.

3. To be truly pious is to be truly loyal.

4. To travel across the Atlantic we make much preparation; but to travel through time, we make little or no preparation. This is folly!

5. The difference between a wise and foolish man is this,—the former sees much, thinks much, and speaks little; but the latter speaks more than he either sees or thinks.

6. As the covetous man thirsts after gold, and the drunkard after strong drink, so should the Christian's thirst be for religion.

7. Wealth may add splendor to life; while religion alone can secure substantial happiness.

8. The mind is nothing less than a gar-

den of inestimable value, which man should strive to cultivate.

9. Better is it to tell a man of his faults than to speak of them in his absence.

CHAPTER XII.

1. To acquire wealth is to create friends; but to gain knowledge is to acquire that power of which fame will speak.

2. As man loves the vine for its fruit, so let him love his Creator for the gift He has bountifully bestowed upon him.

3. As there is craft in law, even so is there fallacy in politics, and envy in indigence.

4. As the diamond is among precious stones, even so is the Bible among books.

5. For one to admire a woman merely for her beauty, is to love the building for its exterior; but to love one for the greatness of her soul, is to appreciate the tenement for its intrinsic value.

6. To seek for teetotallers at a gin shop, is to expect donations from misers, to hear thieves speaking truths, or priests refusing tithes.

7. Food and raiment preserve the body; but prayer and fasting must benefit the soul.

8. As the steamboat goes against wind and tide, even so does the freethinker argue against reason and revelation.

9. Education may refine the manners;

but the grace of God alone can refine the soul.

10. Sauce maketh palatable the dish of the epicure; even so doth religion sweeten the bitter cup of adversity to the Christian.

CHAPTER XIII.

1. Never repine at your lot; all the heavenly bodies are not suns.

2. Light and darkness cannot exist together; neither can good works issue from a depraved heart.

3. The best sauce for a dish of adversity is Christian resignation.

4. The difference between religion and pleasure is this,—the former enlightens and elevates, but the latter intoxicates and cankers.

5. It is not the mere mastication of the food which satisfies the hungry soul; neither is it the mere reading of the Bible that benefits the reader, but the digestion.

6. Of your neighbor's faults see little, hear little, and speak less than you either see, or hear.

7. While the reading of novels and romances confines the thoughts of men to things below, the perusal of the Bible raises them to things above.

8. We often find men possessing forbidding appearances, like cloudy mornings, which end in bright noons, and balmy evenings.

9. As we do not appreciate the diamond merely for its lustre, neither should we value doctrine without example.

CHAPTER XIV.

1. To touch a man's pocket is to try his philanthropy.

2. No horse is so surefooted but he may stumble; neither is any woman so pious but she may fall.

3. It is good for a man to repent of his sins; but better for him had he never sinned.

4. The vanity of woman, like ambition in man, too frequently leads her into snares

from which she seldom extricates herself without sustaining much loss of time, and embarrassment of mind.

5. The smiles of women are of so irresistible a nature, that while warriors are subdued by them, monks and abbots are disrobed of their sanctity.

6. Would men take the same care of their souls as they do of their bodies, we should find our churches as thronged upon the Sabbath, as our markets are upon a Saturday.

7. The difference between the philanthropist and miser is this,—the former lives to give, but the latter dies to give.

8. Most women act as if they were born to wound, and not to heal.

9. While bars and bolts may baffle the thief, virtue alone will defeat the slanderer.

CHAPTER XV.

1. As drinks have their dregs, so does life have its sediment.

2. Power will accomplish much; but perseverance more.

3. Reason without revelation is as a ship without a rudder.

4. The lack of gold can but impair a man's dying body; but the lack of wisdom must ruin his living soul.

5. All those who are disposed to serve none other than their personal friends, are like the epicure who provides for his

household only such dishes as suit his own palate.

6. To make others wealthy you must possess gold; even so to accomplish a reformation in our fellow-men, we ourselves must first be reformed.

*7. Prayer and fasting will lead the Christian to the arms of Jesus; but sumptuous dinners to the arms of Morpheus.

8. Acid will deprive the spurious metal of its lustre; so will adversity rid the spendthrift of her sycophants.

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* A sleepy Deacon during Sabbath afternoon's divine service, gave rise to my writing the above.

W. S. D.

CHAPTER XVI.

1. As a good tree produces good fruit; even so does a virtuous soul produce pure thoughts.

2. No man is so learned but he may be taught; neither is any one so illiterate but he may teach.

3. Of what shall man be proud? Seeing his greatness must decline, and his beauty fade.

4. Look at home first; after, you may see more clearly abroad. All who would accomplish a reformation in others should first be reformed themselves.

5. A man cannot walk among thorns and not be pierced; neither can he lead an impious life and die happy.

6. It is easier to make a glass tube pliable than to convince an obstinate woman she is in fault.

7. It is not the mere sight of the medicine that cures the sick; neither is it the prayer of the tongue that prepares us for heaven.

8. A pimple may occasion death; even so the smallest sin may lead to eternal misery.

9. Birds of fine plumage are not the best songsters; neither are comely women the most virtuous.

CHAPTER XVII.

1. To be poor, in most cases, is to be covetous and despondent.

2. Falsehood is a polished exterior; but truth is a gemmed interior.

3. The schoolboy's guide should be his parents and teacher; even so should every man's guide be the Bible and his conscience.

4. As the painted woman receives her beauty from embellishment, even so does the plagiarist receive his popularity from the chemical combinations of the genius of others. The one is the Ignis fatuus which

but deceives; the other the rainbow spanning the beauty spread out to the delighted gaze.

5. Pleasure rusts the soul, but religion brightens it.

6. No man's sight is so strong that he can read in the dark; neither can reason without revelation guide us to heaven.

7. All who laugh in time may mourn in eternity.

8. Countries are not without their counterfeit money; neither are societies without their counterfeit feelings.

9. Pleasure is the sun of the morning, the cloud of the meridian, and the storm of the evening.

CHAPTER XVIII.

1. To speak ill of an individual in his absence is to kick at a dead lion.

2. A savage cannot understand the properties, nor the value of the diamond; neither can a vicious man appreciate the graces of a virtuous wife.

3. No day is so bright but it may have its clouds; neither is there any country so tranquil but it may be politically agitated.

4. Never despise small things, for we were all infants before we became men, and pupils ere we became teachers.

5. As fear accompanies guilt, even so does beauty ensnare genius.

6. The fruit of small trees is easily stolen; so the charms of the comely poor are easily ravished.

7. The ungodly rich man in the hour of affliction is like the proud oak of the forest in a storm; but the pious poor man, the reed in the bog.

8. As a storm conceals the glories of the sun and defaces the beauty of the landscape, even so do maddening passions deform the soul, bearing along with their impetuous waves both pestilence and death.

CHAPTER XIX.

1. The difference between a puppy and a fool is this,—the one is born blind and continues so for nine days only, while the other remains with his eyes shut all his life.

2. As the farmer ploughs the ground and sows the seed, so does the minister of the gospel pray and preach; the former needs the natural showers of the season, the latter the living showers of the Spirit of God.

3. The difference between the godly and the ungodly man is this,—the one like the bee sucks in the sweets of religion; the

other like the spider drinks in the poison of pleasure.

4. Women's eyes have pierced more hearts than ever did the bullets of war.

5. As a fish out of his native element, so is the fool in the society of the wise.

6. Man's fall in Adam is the chrysalis of the insect; but his resurrection in Christ is the beauteous creature soaring aloft, his wings bathed in the glorious light of the Sun of Righteousness.

7. The difference between the humble minister of Jesus and the fashionable popular preacher is this,—the former studies the pasturage for his flock; the latter the transferability of their wool.

CHAPTER XX.

*1. As the ruby when set with the diamond, even so is a peer who possesses Christian graces.

2. The grace of a Sovereign makes the peer; but the grace of God alone makes the true nobleman.

3. He who under the guise of friendship appropriates the services of the poor to advance his own immediate interest, is no better than the vampire bat.

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* The above was written in compliment to Lord Clarendon, late Lord Lieutenant of Ireland.

W. S. D.

4. As an intoxicating drink is to a toper, so is flattery to a fool.

5. Great buildings are not always the best furnished; neither are large men the most intelligent.

6. Bright days do not always constitute warm ones; neither do many smiles make the true friend.

7. When the lion becomes infirm, asses kick at him with impunity.

8. There is surer footing on the ice than by the side of a comely profligate.

9. To neglect a wife's pleasure is to create a storm; but to grant her request is to remain tranquil.

10. As purified silver is to the silversmith, so is a pious wife to her husband.

CHAPTER XXI.

1. An eastern bashaw once complained that he had no shoes, but when he saw a man without legs he was content.

2. The shade of faith and the cloak of true godliness is the best equipage for the storm of adversity, and the keen atmosphere of selfishness.

3. As chancery is the most durable suit in law, even so is religion the most lasting suit for man's voyage through time.

4. We do not appreciate the diamond merely for its brilliancy but for its proper-

ties; neither do we behold the beauty of God merely in his work of creation, but more so in the stupendous one of redemption.

5. Storm and tempest purify the atmosphere; penury and disappointment purify the moral atmosphere of the soul.

6. Rum intoxicates the toper; love the amorous; and prosperity the fool.

CHAPTER XXII.

1. When a man loses his money, he loses that which labor can restore; when he estranges a friend, he may gain others; but when he loses his spirit, he is lost indeed.

2. Although we must sometimes receive silver and copper in exchange for our gold, we are not bound to keep them together.

3. The difference between the godly and the ungodly is this,—the one launches his bark in a place of broad rivers and streams, where the sure mercies of God strengthens his mast and fulls his sail; but

the other plunges into the turbid waters of pleasure and dissipation.

4. To hoard gold is the warranty to wealth; but the only insurance to heaven is true godliness.

5. Were most men as liberal as they are curious, their progress to heaven would be more rapid.

6. Religion is a sovereign balm to the penitent; but burning coals to the scoffer.

7. The Grammar school prepares us for College; so do our frequent religious meetings on earth, fit us for the great perpetual meeting in heaven.

8. As a crowded stomach retards digestion, so does prosperity retard charity.

9. As a stove without fire to the poor, so is the language of the selfish rich man to the indigent.

10. As the furnace purifies the silver, so does charity rid wealth of its dross.

CHAPTER XXIII.

1. The obedience of a wife to her husband, is loyalty to a sovereign, and submission to God.

2. With the eye of the body we behold things present and changing; but with the eye of the soul we see glories unchanging.

3. Water quenches the thirst of our bodies; but the grace of God alone can satisfy the soul.

4. As the earth, when manured, proves prolific, so should every hearer of God's word prove fruitful.

5. A punctual man is a seasonable shower.

6. As a prime seed sown in rich soil, so is a good deed done to a grateful soul.

7. He who preaches the Gospel performs a noble work; but he who practices that which he inculcates, accomplishes a much nobler one.

8. As the snow before the sun, even so is a polished lie before the naked truth.

9. Prosperity graces the sunshine of the summer; but true godliness beautifies the gloom of the winter.

10. The difference between the preaching and the practising of the Gospel is

this,—the former scatters the seed, the latter gathers and distributes the harvest.

11. The harsh language of an angry man is the mere scum of his soul.

12. Those who use hard words to their wives during life, and speak soft ones of them after their death, are much like the spoiled child and his drum. He knocked in both sides and wept afterwards.

CHAPTER XXIV.

1. The miser covets gold, the soldier valor, but the Christian true godliness; the first deceives, the second intoxicates and declines, the third cherishes and elevates unto eternal glory.

2. When the noble soul bends to benevolence, it adds lustre to brilliancy; so does the selfish soul add to its own gloom by turning aside to sordid principles.

3. God forgives sins on contrition—man on confession. The Creator looks to the root of the vine—the creature to its fair leaves and branches.

4. Steam gives action to the engine; even so does the love of Jesus give life to the soul.

5. Humility is a slow tide, which, springing from God, will bear us on to heaven. Pride is a boisterous sea, springing from the Devil, and hurrying us on to endless perdition.

6. As the tree cannot exist without its sap, neither can the soul be spiritually alive without the grace of God.

7. Hypocrisy is that hole through which our vicious habits peep out.

8. As a cancer is to man's body, so is party zeal to his soul.

9. Flattery is refined deception—it is the froth of language—it is the alcohol

of social intercourse—it is the prescription of the subtle—and the nectar of fools.

10. He who stoops a little, saves trouble; but he who stoops low, exposes himself.

11. He who shuts his eyes to some things, saves his sight; but he who winks at all things, is a fool.

12. As a grim skull lies covered beneath the fairest face; so does an abyss of torment lie beneath the surface of the glittering sea of sensual pleasure and dissipation.

13. As an empty house with a polished exterior, even so is a comely man void of understanding.

CHAPTER XXV.

1. Keen adversity is the best crucible in which to try a man's integrity.

2. Pence may lead us into troubles from which multiplied pounds cannot extricate us.

3. The ball which killed the enemy may kill the hero. The man who slanders his enemy, may slander his friend. Beware of the slanderer!

4. There is more charity in giving loaves to the poor than in delivering eloquent sermons to the rich.

5. As a "Sunday suit," is to a laboring

man, even so is religion to some professing Christians.

6. As a snail in a beautiful shell, even so is the selfish preacher in a costly pulpit.

7. Intolerance is the acid of a prejudiced heart, but charity is the fruit of godliness.

8. Honesty in man shades his other failings; so does modesty in woman veil in some measure her homeliness.

9. Good for a man to know when he should be silent; fools babble and are derided.

10. It is a misfortune to be exposed; but folly for a man to expose himself.

11. A good sermon, like a safe channel,

ought to be more appreciated for its depth than for its length.

12. Those who are not full grown ought not to laugh at giants.

13. All who associate with pigs, must tolerate their filth; even so must those who lay with dogs rise with fleas.

14. When the hour of adversity arrives, when false friends are scattered, when we are moving through the keen atmosphere of selfishness, then it is that the virtuous wife, like an angel of light, shines with peculiar lustre.

15. From the magnitude of the brilliant and its properties, the jeweller may arrive at its value; but who can comprehend fully

the preciousness of man's soul, except the God who gave it, and the Saviour who died in agony, to redeem it.

16. The admirers of heroes erect costly but cold monuments to their fame; but the lovers of Jesus build his monument in their hearts. Its basis is love; its superstructure a lively faith, which exercises itself in the cleansing efficacy of Christ's blood.

17. Selfishness is the gout of the soul, and sordidness its accompaniment.

18. Religion on earth is joy in heaven.

19. A throne cannot be occupied by two kings in the same reign; neither can any man's heart be with God and the world.

20. Crude fruits sicken the body; spurious doctrine surfeits the soul.

21. Until a man feels that he appreciates a sovereign's government, he cannot be considered truly loyal; neither can any one be a lover of Jesus, until he feels the weight of his sins.

THE

WEALTHY FARMER AND HIS SONS.

A CERTAIN wealthy farmer had two sons. The first-born was a self-conceited youth, but the youngest a meek, obedient child.

The old man feeling a desire to provide for them, requested that they both should accompany him to his study; when he addressed them in the following words: My dear children, you are perhaps sensible that the many years of my life have taught me human wisdom, and the blessing of God has abundantly crowned my labors.

The growing infirmities of age make me anxious to see you both settled in life, that you may become worthy members of society, and ever prove yourselves deserving of my love.

I now place at your own disposal one hundred thousand pounds; suggesting, for your benefit, that you consult me in all important transactions. Never sell what you would not be willing to purchase, and do not purchase things by their appearance.

Both listened to their father with attention, and after receiving their portion, took their leave; but, alas, with different dispositions!

The oldest son was determined to do as he pleased, and never seek the counsels of the old man; while the youngest was conscious that without his father's advice he

could neither improve his time nor his money.

The brothers took different roads and entered into different branches of business. The first born never returned to see his kind father, nor to seek his counsel, but was at all times to be found in the company of the thoughtless, the spendthrift, and the debauchee. Thus he wasted his time, and squandered his money, and was at length reduced to penury. He became a curse to all around him, and died in wretchedness.

The youngest son, who was frequent in his visits to his father, to seek his counsel, became wise and wealthy, so that he was a comfort to the old man, and a blessing to society. He died happy.

APPLICATION.

We are to understand from the parable, that God is the wise and wealthy father, and mankind are his children.

He has wisely suited duties to privileges. His invitations are to all. We all have talents given us to improve. We are all to seek him in prayer as we need his counsel. Without his advice we must err; without being frequently at his house we are in danger of being lost.

Let all those who would neglect churches for taverns and theatres, bear in mind that the longer they turn from God, the harder He will be to turn to them.

To seek God often is the highest wisdom; but to forsake Him is the greatest folly, the worst ingratitude.

Finally, let us all bear in mind, that when we sin against God from ignorance, He pities, and will, on contrition, pardon us; but when we transgress his laws wilfully, we shall be beaten with many stripes; and that notwithstanding "many are called, but few are chosen."

THE

GREAT KING AND HIS SERVANTS.

A CERTAIN Christian King, whose highest ambition was to do good, and who had long benefited his subjects by his mild but firm government and his equitable decisions, wishing openly to display to the nations around him his wisdom and beneficence, called his Cabinet together, and addressed them as follows:—

My subjects! It is my wish to withdraw from the country for a season, and I have convened you to instruct you in relation to the administration of my af-

fairs during my absence, that there be no sufficient excuse for finding a deranged state of things upon my return.

First. Carry on your operations in the same way that I do while I am with you, for I shall hold each one of you strictly accountable for his actions upon my return.

Second. I insist upon your regular correspondence with me. The Treasury I place entirely in your hands, and give you full power to make such appropriations as you shall deem best for the advancement of the interest of the kingdom, and the happiness of my people. I would suggest that you freely exercise towards them that mercy which has ever been extended to you.

The hour of my return is uncertain;

but my laws must be faithfully administered, and all my plans strictly carried out according to the views I have laid before you.

Upon my return I shall institute a strict inquiry as to the manner in which the government has been administered during my absence.

Then shall I reward the faithful, and punish those who have been otherwise.

He then dismissed the Cabinet, and privately withdrew from the country.

They had only to become assured of his departure to throw off all restraint, and, most of them, act according to the dictates of their own selfish interests. They bought and sold. They built up and threw down. They neglected to correspond with their master. They expended the gold of

his treasury only for their own emolument, or that of their personal friends.

While things went on in this way, a smaller number endeavored, with singleness of purpose, to accomplish their good King's will.

The King suddenly and unexpectedly returned.

He summoned his servants before him, and commenced an investigation of the manner in which his affairs had been controlled. But sad was the state of things.

The ministers of his Cabinet and his courtiers thus approached him :—

"While you, my lord, were absent, see the good we have done. We have enacted laws from which taxes have been collected from our poor laboring brethren. We have built navies, and with the arms of our

country subdued many neighboring nations. We have torn down the old houses of your kingdom, and built costly ones in their stead. And finally, seeing the prosperous state of things resulting from our wise councils, we considered it superfluous to trouble you with our correspondence concerning it."

Next came the *Bishops*, *Deans*, and *Vicars* to account to the good old King of their administration. These began: "See, your Majesty, how worthy we are! We have fleeced from our flocks as much as it was in our power to do. We have torn down the old churches and erected magnificent cathedrals upon their sites; for which our richer brethren have rewarded us by raising our salaries. We have been very strict in the government of our

churches, preaching twice upon each month. We have not wasted our substance; for from keeping all we got, we have amassed an easy competence. We have always inculcated the sound doctrine of the Bible, and have taught the poor to give cheerfully to each other. We have visited the sick and the poor, and given them our counsel and our prayers; but we have withheld the gold, deeming our counsel better fitted to teach them the self-denial of the Gospel, than to place them in the way of temptation, where they may be in danger of dressing too richly, or living too luxuriously. All this good we have accomplished."

The last but smaller number of the King's subjects then approached. They were plainly clothed, and were the poor of

the kingdom. They could not boast of having erected palaces or cathedrals. They had never considered themselves wise; and feeling their lack of wisdom, they had sought counsel by constant correspondence with their master while he was abroad.

All they placed before him was their effort to obedience, and faith in his wisdom and beneficence.

Their language was: "Most gracious Sovereign, we have nothing of which to boast; and because we have simply followed your counsel, we commend ourselves to your mercy for the many imperfections you will find in the discharge of the duties which have devolved upon us."

The good monarch, after a brief silence, thus addressed the assembly:—

My subjects! I have patiently listened to

your communications, while I have myself seen more than you are conscious of. You, my counsellors and courtiers, have acted from motives of worldly policy, and according to your own will and pleasure. The laws which you have passed can never receive my sanction. Your wars were unnecessary, your palaces were built at the expense of the nation. You have exacted what I never required. Away with you! You, Bishops, Deans, and Vicars, your works cannot receive any plaudits from me. They brought you high wages and popularity among men. Your superb cathedrals stand proudly in the sight of man, but sordid and low are the souls who officiate at their altars. Your prayers and advice you freely gave to the poor, because they cost you nothing; and while you have scrupu-

lously attended to all the outward proprieties of life, your hearts are the seat of every unsanctified passion. You must away. You have not one qualification to fit you for my kingdom.

Turning to the minority, he continued: You, my loyal and obedient subjects, have fulfilled my requirements in doing to others as you would have them do to you. Your correspondence I have often received, and your actions I have approved; your qualifications entitle you to be members of my household. Come, come with me—the inheritance is yours!

To the Christian Reader:—

Every individual has had some remarkable era in his history, which has forcibly impressed upon his mind the claims of truth and virtue, and drawn him to the paths of wisdom by exhibiting its reward.

Be this my apology for the introduction of the following dreams.

W. S. D.

DOWNEY'S FIRST DREAM.

On the night of the 20th of January, 1835, while I was residing at Kingston, Jamaica, W. I., I returned home to my uncle's residence, from the theatre, where I had been to see the play of Eugene Aram. About three quarters past twelve I retired to rest; and was scarcely asleep, when I thought I saw the houses in the city disappearing, and the sea and rivers dried up. At the same moment the Blue Mountains became levelled to a plain. A great number of men, women, and children, of every age and appearance, were rushing

on towards the east. Anxious to learn what had happened, I asked a friend, who was running with the crowd, what was the meaning of all this. He replied, Do you not know! this is the day of judgment. I cried out to him, What shall I do? His answer was, I cannot tell you, I must go on. So away he hurried, and I followed. I soon beheld a light brighter than the noon-day sun shining around me; and there were gathered before me an innumerable assembly. I saw the clouds towards the east part, rolling back like two great folding doors, and a majestic being appeared. He was attended by a host of holy angels. So great was the effulgence of divine glory that I was forced to close my eyes, while I trembled from head to foot. With all the sublimity of divine

majesty, he took his seat upon a throne of pure gold. The immense assembly fell prostrate to the ground. When they were raised from their prostration, I beheld, towards the right hand of the Great One, a most beautiful walk, adorned on both sides with flowers of every species. Graceful fountains of marble and silver spouted forth their columns of clear water; while the dazzling brightness of the glory of the Judge could not be looked steadily upon with the naked eye.

The grand walk led to the clouds, and all who passed on to the right of the throne, disappeared in the clouds.

To the left I beheld a fearful abyss, from which I heard great thunderings; and there issued therefrom thick black columns of smoke, so that all was dark

and frightful. I saw that those who moved onward to the left dropped into the abyss, and were seen no more. All this lasted for a day as long as seven days; and when all had disappeared, I, alone, stood before the Judge, pale and trembling. I made bold to approach his seat, and cry, Lord, what am I to do? With sweet and gracious looks, he pointed to the abyss, and in tones of melting tenderness, replied, I do not wish to send you there, and, pointing to the pathway, he said, You are not fit to ascend to this place; but go back and teach until I am ready for you, and you are prepared to meet me.

I noticed the Judge had marked all those who had ascended the walk. I asked him if he would not mark me also. He replied,

You are not worthy of it. So saying, he motioned me away, and disappeared.

I then awoke, and felt as wretched as man may feel, until I was led to decide to live and die in the service of the kind and gracious Judge.

W. S. D.

VISION SECOND.

New Orleans, La., U. S. A.
August 1, 1851.

I had retired to bed at half past ten, p. m., and falling asleep, I dreamed I was in a sequestered spot. Tired and hungry with the travels of the day, I had seated myself upon a little hillock. Looking about, I beheld one flying from the clouds towards the place where I sat. As he approached me, he threw aside his veil, and displayed a figure of unequalled beauty.

Addressing me—Child of sorrow, he said, I am sent both to instruct and succor you.

He then bade me take hold of his robe, which I did, when he bore me with him to the summit of a lofty mountain. Alighted there, I saw, at its base, a large field, and in its centre an orchard, crowded with trees of every sort. It was surrounded by a high wall, at different points of which were four gates.

My guide bade me notice what I saw, and asked, Are you not hungry? I replied, Yes. He questioned, What do you notice in yonder orchard? I answered, I see numerous trees crowded with leaves, but no fruit.

He bade me follow him. We descended to the orchard, and closely examined the trees, but could discover no fruit. Will not the beauty of the orchard, the limbs of the trees, or their numerous leaves, satisfy your

hunger? said he. No, I replied. He then took from his bosom a wand, and pointing it to the trees, he pronounced, Be fruitful! Instantly every tree was loaded with the richest fruits. At his request I freely plucked and ate. My hunger was appeased.

He then addressed me as follows: Open your ears, hear, and be wise. This field is the world. The orchard is the one true church, and Christ is its body. The different trees which you see, are the different denominations of Christians. The branches and leaves, which could not satisfy your hunger, are the prayers of nominal Christians, which avail little in the sight of God. The fruits, which have since refreshed you, and made you glad, are the works of good

men, which are ever well pleasing in the sight of God.

Go upon your way, said he, and be for the future more watchful over your own heart, than you are to notice the conduct of others. He then flew away and left me, and I awoke.

VISION THIRD.

St. Sidwells, Exeter, England.
August 10, 1852.

I had retired to rest at 12 p. m., and was scarcely asleep, when I thought I beheld a light in the heavens much brighter than the noon. While I looked, the skies opened, and a heavenly messenger appeared before me. His hair was like threads of gold. His countenance more comely than any maiden I have ever looked upon. His raiment was much whiter than wool. In his right hand he bore an artificial branch of the rose tree, upon which bloomed one flower composed of the most precious and

brilliant stones. Over his left arm fell a scarf richly wrought with threads of gold, and thickly studded with gems: from it was suspended a large golden cross.

He made me to understand that the artificial branch was an emblem of "Forget me not." That the scarf and the golden cross were the property of the Church of Rome. He then held up both hands to heaven and cried aloud; "The Church of Rome shall no longer be forgotten before God." When he had uttered this three times, the clouds opened and received him from my view.

These dreams I solemnly declare, came to me as I have related them.

WM. SCOTT DOWNEY.

OPINIONS OF THE BOSTON PRESS.

Downey's Proverbs.

Wisdom in miniature. Rev. William Scott Downey, B.D., has published a fifth edition of his Book of Proverbs, which he inscribes to Rev. Phineas Stowe. The book is full of brief, pithy, sensible, and striking paragraphs, each detached from the other, but all forming a chain of wisdom and truth.

Mr. Downey has upon his subscription list the names of some of the most eminent divines, merchants, and scholars of this city, and the work is printed and covered in a style worthy of the contents.—*Daily Courier*, 1853.

Proverbs.

By Rev. William Scott Downey, B.D. We are indebted to the author for a copy of this most excellent work. A fifth edition has just been issued, and is, we are pleased to learn, meeting with a rapid sale. Its contents are full of instructive merit. Many of the proverbs contain the true gems of thought, conveyed in the most sententious and pointed language. It is a book that possesses the elements of a permanent interest, and should be on every table. Its author is a most worthy man. He is now in our city and will be happy to dispose of his book. It is worthy to mention that the "Proverbs" have passed through five large editions in this country. Among the list of subscribers are some of our first citizens.—*Daily Bee, July* 9, 1853.

Downey's Book of Proverbs

Has been handsomely published in a little vo-

lume. It is a good-hearted and well-intended volume, and contains some proverbs of more than common excellence. Rev. Mr. Downey resides in this city, and is an entirely inoffensive gentleman, desirous of doing some good in his day, and turning his work to some account. The volume will look handsomely on the centre table, and may be taken up at any time with advantage.—*Bunker Hill Aurora and Boston Mirror*, *July* 23*d*, 1853.

DOWNEY'S PROVERBS.

Rev. William Scott Downey, who, we believe, has become a resident of this city, has just issued here, from the press of J. M. Hewes, a handsome little volume—the fifth edition—chiefly confined to short, pithy, and sensible proverbs, but containing also two or three more lengthy essays or tales of a good moral and religious tendency, and an account of three veritable dreams of the author. As Mr. Downey's object seems to be "to do good and com-

municate," and as this pretty volume will promote that end, we cannot but hope that it will have an extensive circulation. His proverbs are all good and instructive, and some of them are worthy of an enduring place in the memory.—*Daily Evening Traveller, July 25th*, 1853.

Book of Proverbs.

The fifth edition of a very useful and neatly executed little work, entitled "Proverbs, by William Scott Downey, B. D.," has just been published in Boston by the author, from whom we have received an elegant bound copy. Besides the proverbs, it contains sundry allegories and dreams, which make it unique as well as instructive. In the list of subscribers appended to it, we observe the names of Governor Clifford, Hon. Abbott Lawrence, Hon. R. C. Winthrop, Mayor Seaver, Rev. Dr. Eastburn, Rev. Dr. Vinton, Rev. Dr. Walker, of Cambridge, and many other distinguished citizens. Mr. Dow-

ney was formerly a missionary in the British West India Islands, and seems to possess a truly catholic spirit, and to be animated by a philanthropic feeling.—*Liberator, July 29th*, 1853.

DOWNEY'S PROVERBS.

A Book of Proverbs, by Rev. William Scott Downey, has been sent us by the author. It is published in good style, and contains most excellent sentiments, conveyed in a very terse and striking manner. The author's list of subscription contains the names of nearly the whole body of Protestant clergymen in this city and its vicinity. —*Daily Evening Transcript, August 8th*, 1853.

We are indebted to the author, Rev. William Scott Downey, B.D., for a copy of a neat little volume of Proverbs, chiefly of a moral and religious nature. It is from the press of Mr. J. M. Hewes. The book is beautifully printed, and its

contents bespeak the author to be a profound thinker of generous and kindly sentiments, and alive to the frailties and wants of his fellow-men. As his errand among us is one of religious love, Christian benevolence, and pious zeal, we wish him all success in his undertakings, and an extended sale to his excellent little compendium of wisdom. —*Daily Atlas, Aug.* 1, 1853.

We are indebted to the author for a copy of a neat little volume, entitled "Proverbs: by Rev. William Scott Downey, B. D." It contains many excellent maxims which it would be well if the world would follow, and abounds with that charity and good nature which marks the bearing of the author. He has just received from Queen Victoria's chief secretary the following note, written in a neat hand and in good taste:—

OSBORNE, Aug. 22, 1853.

REV. SIR—I have received the commands of her

Majesty the Queen to inform you of the receipt of the book which accompanied your letter of the 2d inst., and which has been very graciously accepted by her Majesty.

I am further commanded to assure you of her Majesty's high appreciation of the loyal sentiments expressed in your letter.

I have the honor to be, reverend sir,

Your obedient and humble servant,

C. B. PHIPPS.

Rev. W. S. Downey.

[*Post, Sept. 7th*, 1853.

OPINIONS OF THE ALBANY PRESS.

PROVERBS,

BY REV. WILLIAM SCOTT DOWNEY, B.D. This is a pleasant and instructive little work, deserving a place on everybody's table. It is full of terse sayings and sentiments, all tending to the promotion of a high Christian morality. It is published in excellent style, and contains a great deal of good, without any mixture of evil. Its tone is that of kindness, and, what is not common in such productions, tolerant.

"Never be angry with your neighbor because his religious views differ from your own; for all the branches of a tree do not lean the same way," is one of the proverbs, and contains the

spirit of the whole book.—*Albany Daily State Register, Feb. 28th*, 1854.

PROVERBS,

BY REV. WILLIAM SCOTT DOWNEY. We are under many obligations to the author for a beautiful copy of this pleasant little volume. Its proverbs are full of wisdom, and, in their themes and construction, valuable and interesting. We commend him and his work to the attention of the thoughtful.—*Albany Journal, Feb. 10th*, 1854.

REV. DR. DOWLING'S OPINION.

I have read with considerable interest and satisfaction, the little volume, entitled "Downey's Proverbs." It consists chiefly of a number of sententious and pithy original sayings, all of good moral tendency, and affording materials for reflection and thought.

The volume is got up in admirable style. In its exterior, it is a perfect gem of a book, and a beautiful little ornament for the centre-table.

JOHN DOWLING,
Pastor of Sansom Street Baptist Church,
Philadelphia, Pa.

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